601 They call each other by terms which signify degrees of kinship on the father's side or by marriage, as father, brother, cousin; others they call companion [compère].

551 They never name a person by his name, particularly if he is re-
●572 lated. If they are compelled to name him, they say only half of the word. They often adopt the name of someone with whom they have contracted a particular friendship or companionship.

198 They have a jargon or special language (1) which they use in

1. Rom. version: "corrupt language."

dealing with us, and which is Spanish, French, and Carib all mixed up together.

[50] CHAPTER III

Their Religion, or Rather Superstitions

782 It is better to say that the Caribs have no religion, because they
[771] do not even know the word for it, nor for prayer, church, or worship. They recognize, however, something in the way of a deity to which they render some duty, not by any love but merely for fear he will do them some harm. At the beginning of every revel or feast, they offer him the first morsels of the banquet. In a corner they put a matoutou (which is a sort of low stool made of rushes like their baskets) for him and place the best cassava they have upon it, along with gourds full of ouicou [a kind of beer], which is their usual drink. They do the same when they clear a wood to make a garden. They believe that this god eats what they offer him. Even though they find it as they left it, they say it is not the same. They believe there are
[776] male and female among the gods, who are many. They often consult them, whether for the success of their wars or for the end of their sicknesses. The gods answer them, but here is how: there are
756 787 several of the Caribs, men and women, who are devoted and consecrated to these gods from their early youth, and who alone make them appear and speak to them. They are called boi'é [boye] or boi'ai'ko, and they fast for a long time and abstain from many things.

301 make bracelets about four fingers wide, which are worn on the arm close to the shoulder and on the legs below the knee.

They make much of certain metal leaves in the form of a crescent or half-moon which they call karakoulis [caracolis]. This metal does not seem to be much different from red copper or brass. But it is clearer and purer, never rusts, does not redden, tarnish, nor turn green, and however long it may be in the earth it does not lose its luster. It is not, however, either gold or silver, nor one or the other mixed (together), although its color is that of gold and silver mixed. These caracolis are very rare among them; they say they come from the Allouagues, who are their enemies. For there are those among [573 439] them who notwithstanding their usual enmity contract friendships with a few Allouagues,' and when their nations go to war, they visit their friends and give them presents in exchange for which the Allouagues give them these caracolis. Others say that they got them from even farther away. However that may be, this metal is their greatest treasure; when they have some, they make little blades that they hang from their ears and nose. In case they have no caracolis, they put a liana (1) or bird feathers in their stead. They stick pins or a wire

1. Roman version: "A gain (?)."

in their pierced lower lip—for a very ugly effect. At their feet, they sometimes wear little bells, particularly to make them ring at drinking parties and dances. So much for the accoutrements of the men.

[56] The women wear their hair like the men, except that they do not wear feathers or caps but merely tie their hair with cotton tresses, which have thimbles on the ends or some other little tassel. They wear necklaces of various sorts of stone, strung in no particular order, and with crystals, of which they are very fond. They also make crystal pendants for the ears. They wear bracelets of glass beads at the wrist, not on the arm as do the men. When they are at celebrations they wear waistbands of cotton and of glass beads from which they dangle tassels of beads also, as well as many small bells which make a great deal of noise when they dance. One can best compare these waistbands to the bands put on the croups of horses for parade.

### 3. Feasts and Manners

572 177 The word compere [literally: pal] is in usage in all of the islands where there are Caribs -- among the French when they trade with their Carib friends, and among the Caribs when they speak in French to those with whom they have become friends. A Frenchman gives his name to a Carib and the Carib gives his name to the Frenchman. Even if he does not give such a man his trade, at least he prefers him to others, and this does not fail to give him some profit. [320]

422 The Caribs have so few belongings that they are able to carry all of them with them, without having any desire to acquire more. 437 Thus when the Caribs have a tortoise which they want to exchange for a knife, they will not trade it if you should offer them two axes for it. The reason is that they have a need for the knife, although the axes are worth more. Our own possessions, although high-priced and scarce, would have no value among them. [291] The Caribs do not use terms for buying and selling. They ask without haggling and one gives the article to them for that which is offered without difficulty. [312]

511 The Caribs cannot fail to rank as church paupers, and to have the love of Jésus Christ, and to be accepted by the Kingdom of Heaven. For they possess neither gold nor silver and they have neither bag nor wallet, nor coat nor staff, and they do not even have the desire to obtain them. A hut to protect them from the elements satisfies their ambition. Tomali [tamale?] is their stew, and crabs are the 415 most delicate food that they have. Calabashes serve them for crockery, and baskets serve as chests. Earthen pots are used as kettles and cauldrons. When they change islands and when they go to another 574 [244] carbet, drink and food are not refused them. They reciprocate equally to others in a similar situation, provided that the others do not arrive too late, for they save nothing for the following day. [316] The Caribs ask fearlessly, and give freely, when they have something. [273]

574 576 The Caribs have their accustomed civilities. One particular man is in charge of receiving those who visit. He makes ready a hammock for them if they are important, or a stool if they are common, and has them sit. He summons a woman who carries to the guest a small wicker table which is laden with cassava and other things and it is set in front of him. Then the man in charge says, "My compere, this is for you to eat." The visitor replies with a thank you. If the cassava is unfolded

867 The keyéye is a bird of prey that the children nourish and which
231 is then killed on the children's heads at feasts. Since these birds live only on smaller birds or on fish, the young people are continually hunting or fishing in order to feed them. I have seen them raise a pelican in the following way. They let him fly out to sea after having painted his feathers red. This bird when grown up came back unfailingly each night to his accustomed place. [327]

635 Theft is a great crime among the Caribs who hate the theft as much as the thief. It is said that when they catch one they make a slash with the point of their knife on his shoulders, but I have never seen anyone with these marks. [307]

524 The tibotélle is a spongy fruit which the Caribs use as a ball to play with. [459] A ball which does not bounce is called tarácoüati, [452]

● 672 Each of the Caribs has a special friend in whom he places an extraordinarily great trust. This friend is termed ibaoüánale or nítignaom. This friendship is so great that it extends to the other brothers who call the friend or compere of their brother inínibotle.

831 [303] "Taking the bark off the wood and splitting the sapwood": this is also a term of joking with a man who indulges in women. [51] Some men are fickle in love and often change mistresses. [233]

591 Those who are bound by affinity in another carbet are called coyemánocou and coyemericou, for the men follow their wives and not the wives the men, unless they are captains. Thus those who have many daughters have a greater advantage, for their sons-in-law come to live with them, clear their gardens, make their houses, and go fish-
584 ing for them. [87] As soon as a daughter is born she is destined for her maternal cousin. Then when the two are old enough and have reached a suitable maturity they celebrate marriage. When this determined time is reached the boy goes to the place or dwelling of his promised wife, but only after the parents have consented. If the girl is going to marry a captain or the son of a captain, as it sometimes happens, she is conducted by her father and mother to his dwelling. Having arrived, she carries his dinner to him on a wicker table and eats with him, sitting on the ground. They then say poulíarou lone which is to say that she is married. They have no dance, although sometimes there is a little drinking party to honor the parents when they have come, but this is very uncommon. [268] When a girl is given in marriage to

674 as a fly," which is to say very drunk. It is thus understood that he has
562 been well judged. They very often kill the old people saying that they are no longer well and consequently are unhappy. When their wives are old they kill them, arguing as their reason that they are no longer able to tend to the garden or make cassava or ouicou [kind of beer]. They are jealous, and if a woman has failed them they kill her or make her a servant and slave to others. When they have suspicions about her misconduct they make her drunk—for their ouicou is potent when it is well made—and when she is in this state she can conceal nothing.

461 The men are extremely slothful and pass the time lying or sitting on their hammocks, carousing, gossiping, and allowing themselves to
[309] be combed by their wives. They cannot pass an hour without being combed and don't even take the trouble to fish or hunt, preferring to fast a little and eat only some cassava and crabs, rather than leave the house to catch lizards or tortoises, or some other thing. However,
[439] when they come to trade with the French they catch a tortoise and bring it with them. This is their principal item of trade. They sometimes bring pineapples and bananas as well as bows and arrows which
● [572] they give to their comperes; this is the term they use for all their friends.

846 The Caribs have a ridiculous ceremony at the birth of their children. The woman gets up immediately after having given birth and goes back to work if she is able. The husband goes to bed [in a hammock] which they hang high from the house, and here he complains about his belly and rubs it as if he were suffering greatly. For the span of an entire moon he leaves his hammock only for necessities, supporting himself with a stick. The others visit him as they would a sick man. It is true that to a certain extent they cause this pretended illness to pass into a real one because the man is badly treated. He must fast very rigorously for a few days, and they give him only cassava and very little of that, but they give him enough to drink, especially at the moment the child suckles. After several days he is able to eat crabs, and some time after this he is permitted tortoise meat; finally he eats any kind of food without limitation, as though he were completely healed. But before this they hold an assembly where the so-called sick man is gashed all over his body and loses much blood. Those fathers who have already had five or six children are only gashed on the arms and legs. They do not know what it is to swaddle children,
[854] nor do they treat them delicately as we do; but nevertheless they love them tenderly.